

NOVEMBER-DECEMBER, 1944

THE LOG

The Journal
of TOC H (Women's Section)

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FOURPENCE



THE LOG

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Nov-Dec. 1944

Editorial

Another Christmas draws our wistful thoughts to Peace, born once into this world, and we ask ourselves when, and how, it may truly become His home again.

We see in thought a new community, founded on truth and fashioned for brotherhood; and we see ourselves—hundreds of millions of us, scarred in our degree with the marks of violence and, more deeply, with the hatreds violence breeds—as its unpromising architects. Unlikely indeed it must appear to us, that individuals of goodwill may do anything effective to heal our deep divisions.

It is, however, just at the point at which a thing seems most unlikely that the Christian finds himself expectant, for everything of deepest significance in his life has been, and is, unlikely to the nth degree. He remembers the setting of the first Christmas—and the glory of the Life which grew therefrom. He has been taught that he must die to live, and that nothing he possesses is really his own until he has relinquished it. He expects the poor in spirit to inherit Heaven; and knows that to reach his full development he must again become a child. Improbability is the medium in which he lives and works, and paradox is in the air he breathes.

As Christians, therefore, we can hardly be surprised at the impossible events by which a continent is actually passing from enslavement into liberation: nor may we doubt the influence of our faith upon the winning of a deeper spiritual freedom for our world than it has ever known before.

“‘Now are we the sons of God.’ That’s who and what we are . . . not clerks or kings or authors or poets, but the sons of God”—so a contemporary novelist* expresses it—“That’s not dogma, it’s the plain truth . . . it’s life and health and fun and laughter; it’s beauty and joy and ability, and peace and prosperity and abundance; it’s everything we’ve ever dreamed of . . . only we don’t believe it. It’s true though, whether we like it or not, it’s true. That’s why, if we found ourselves, we’d find *everything*—we’d find the Kingdom of Heaven.”

* Stella Morton.

News and Notes

TOC H GENERAL SECRETARY. This is the first opportunity we have had in print to welcome Rex Calkin back after his four years as a prisoner of war. The Central Executive had the honour of welcoming him in person at their meeting on September 9th.

TOC H (Women's Section) GENERAL SECRETARY. We also welcome a new General Secretary in our own office in the person of Mrs. Twinch, who is known to the members in this country and overseas, both as a past Chairman of our Central Executive Committee and as "Lone Units" Correspondent. The Acting General Secretary will be returning to Regional Secretary's work in the London Region.

GOOD WISHES to Mr. and Mrs. Sidney Webb (née Kathleen Lawley, one time Regional Secretary for East Midlands) who were married at St. Mary's Parish Church, Hendon, on July 22nd.

THE WORLD CHAIN OF LIGHT. It is expected that this will start from London on December 11th.

THANKSGIVING FUND. News has come in about the various ways that members are responding to this request for a birthday present for Toc H (Women's Section) to mark their twenty-first birthday last year. We have not had any notice of the sums being built up in the Areas, but requests have come in that the closing date be extended. It was agreed that where members were engaged in money raising for Toc H War Services they should certainly have more time. In order that some report of progress can be made at the Central Council on March 25th next, the closing date has been extended to March 15th, 1945.

YORK HOUSE FELLING. Questions are still coming in even after the letter that went out in September to all "Friends of Felling," enquiring if money is needed over and above the £100 required to keep the House open? Our Treasurer, Dr. Gordon Moore, is trying to build up a fund which will meet the needs of repairs and decorations to the House, and also for the salary of a Warden when we once more appoint one. Various activities

have been planned for this purpose, including a Toy Fair at the London Centre on December 2nd, at 2.30 p.m.

THE TOC H GIFT BOOK. Members may have seen this book on the book stalls, and may even have bought a copy for the sake of the War Services fund. In it there are many interesting stories by well-known authors to be had for 8/6d. Women members will, however, be disappointed to find under the photograph of our Patron, the old name of "League of Women Helpers" instead of Toc H (Women's Section). The reason is that the book has taken two years to compile, and it is hoped to correct this in any new editions.

SERVICES WORK.

Richmond (Yorks): In September, the new Richmond Women's Services Club was honoured by a visit from Her Royal Highness The Princess Royal. In the old cobbled road-way outside the Club, Her Royal Highness reviewed a Guard of Honour of 50 A.T.S., among whom were members of Toc H (Women's Section) from the Services Group at Catterick. After a tour of the Club, the Princess expressed her delight at the space, comfort and cheerfulness of the rooms.

During the Official Opening Ceremony, the Chairman, Col. R. Atkinson, Chairman of the Northern Area Executive of Toc H, spoke of the Toc H Services Clubs he had visited overseas, and gave a report of the progress of the Richmond Club since its inception two months before. 250 Service girls and members of the Women's Land Army had slept in the House, and approximately 1,000 meals had been served each week. The Army Education Officers had found the Club of great value, Drama and Local Survey Courses having been held in the House. Members of the A.T.S. take over the running of the Canteen one evening a week and assist the Warden in many ways.

Her Royal Highness in her speech, stressed the value of Women's Services Clubs, and said that in these Clubs many dreams and thoughts of the future were beginning to take shape. Women were learning how best they could use for the service of mankind all those things which the difficult years of war had

taught them—joy, comradeship and a better understanding of what it means to work as a team.

Officers of the A.T.S., W.A.A.F. and W.L.A. spoke on behalf of their Services, and a vote of thanks was proposed by Helen Benbow on behalf of Toc H. Prayers of dedication were taken by Padre Gilbert Williams, and the Princess Royal then took afternoon tea with the guests.

The Club is run most ably by Mrs. Hart, the Warden, and her mother, Mrs. Kershaw, not forgetting Ann, aged 2, who is a great favourite with the Service girls.

Toc H in Richmond have helped to furnish the beautiful little Chapel, and members in Darlington have given generous financial assistance. The Richmond (Surrey) Branch are showing special interest in the Club and have sent a picture of their own Richmond Hill to their namesake.

London: We regret to report that Clarendon House, the attractive and popular Club for Married Couples in the Services, was damaged by flying-bombs and has had to be closed. Toc H are trying to find another suitable house in London to carry on the tradition and good work of Clarendon House.

OVERSEAS CIRCLES. Eight Circles of women in the Services have been formed in the Middle East. We send them a welcome and hope to hear more news of them.

TOC H LONDON CENTRE. 19 Dean's Yard, Westminster. It is planned to keep this Centre open every day of the week for members and friends in and out of the Services to drop in. A rota of Hosts and Hostesses every evening from 6 to 9.30 and at week-ends from 2 to 9.30 has been arranged. Gradually as this becomes known we hope informal groups of people will find a home from home over a cup of tea by the fire.

RESETTLEMENT PLANS. The Ministry of Labour is planning to help men and women to settle down into civilian life. Centres are being opened and a picked number of men and women are being trained to staff these centres. The voluntary organisations will be needed in a variety of ways to help in this. Our contribution, as ever, will be personal and informal. It may well be that our job-secretaries will be the people, supported by the team of members in the

Unit, who will make the first contact with these centres. This will make demands on members' knowledge of their locality and the ways in which service may be given as well as received by the returning woman or girl.

SEWING AND KNITTING FOR THE FAMILIES OF LIBERATED EUROPE.

As our machines cannot meet the needs of families in the liberated countries for clothes, especially for the children, those of our members who are willing to knit will be provided by their local W.V.S. Centre with wool and the necessary instructions: for those who would like to sew, various kinds of material can be had from their local Red Cross Centre.

MAKE DO AND MEND. A letter has been received from the President of the Board of Trade, which reads as follows:—

"I should like to express my appreciation of the invaluable help the Voluntary Organisations are giving to the Board of Trade's Make-Do and Mend Campaign. Without the co-operation of voluntary workers, the campaign could never have achieved its remarkable success—a success which has played a very real part in maintaining civilian morale at this late stage of the war.

"With the magnificent progress of our Armies on the Continent, we are all looking forward to the time when victory will be won, but even then industry cannot be quickly switched from the production of munitions of war to civilian goods, and the the need for economy and saving will continue.

"Meanwhile, I know that your efforts will not be relaxed and that I can rely fully on the help of the Voluntary Organisations in showing the public how to make the best use of the limited supplies which will be available."

TWO NEEDS. Logs—we still need two back numbers of *The Log* for January and April 1932, to complete a set for binding. If anyone has these two numbers and will be so kind as to part with them we should be very glad to receive them in the office.

A Clock.—The Office is in need of a clock. If any member has one that she could send we would be most grateful.

The Girls' Life Brigade

The May-June issue of THE LOG contained an article on the Guiding Movement and the opportunities for Service which it offers. In this number we are glad to publish an account of the Girls' Life Brigade by Miss F. M. MORGAN, of Perry Bar Branch.

THE GIRLS' Life Brigade, instituted in 1902, is one of the oldest uniformed organisations for girls, and was founded by the National Sunday School Union.

The aim of the G.L.B. is "To help and encourage girls to become responsible, self-reliant and useful Christian women," which we strive to achieve through a four-square programme:

Social—including games, happy comradeship between members, and service to the community;

Physical—Camping, swimming, cycling, hiking, keep-fit classes, Country and National Dancing;

Educational—Instruction in all forms of handwork, First Aid, Home Nursing, Hygiene, Child Welfare, are among some of the subjects taken, and Life Saving from fire and water is also taught;

Spiritual—This is the foundation of the Organisation, and the Spiritual side permeates every branch of our activities. The G.L.B. is interdenominational and it is a rule that members must attend Church, Bible Class or Sunday School regularly. Companies must be attached to a Church.

This well-varied programme, with something to appeal to all girls, helps members to become worthy citizens and to take their part in the rebuilding of a better world.

International Friendship is encouraged between girls of this and other lands, and each year a contest, open to all older members, is held to foster relations between ourselves and other countries.

The G.L.B. has Companies overseas in South and West Africa, Australia, Canada, India and New Zealand. Owing to enemy occupation, Companies have had to close down in China, Denmark, Malaya and the Straits Settlements.

Members are divided into four groups according to age—Cadets, 6th to 10th birthday; Juniors, 10 to 13 years; Seniors, 13 years, and Pioneers, 16 and over (there is no upward age limit).

Badges and medals are awarded for good service and success in examinations in the various subjects taught, also for meritorious conduct in war-time emergencies.

Members are encouraged to render service to others wherever possible, and sales of work and displays are held frequently in order to raise funds for Church, Missionary, and other causes, in addition to war-time charities. One company sent a donation of £10 10s. 0d. to the Toc H War Services Fund, raised from the sale of fancy goods and toys made by its members.

There is a system of promotion for girls showing promise of leadership. After a period of training, candidates take an examination, success in which is rewarded by the rank of Non-commissioned Officer—first stage Lance Corporal, followed by Corporal, Sergeant and Staff Sergeant. For each rank, the N.C.O. must take a separate course of training, which in every case is followed by an examination. Suitable N.C.O.'s reaching the age of 20 frequently pass into the Commissioned ranks. Training weeks are held annually for Young Leaders and are well attended by keen, promising members.

In common with most other societies, the majority of Companies are in need of helpers. The variety in our programme offers a wide scope for would-be helpers and pianists. If you can offer any time to this go-ahead Organisation, why not write to the Secretary and ascertain the address of the nearest Company? The Headquarters' address is: Girls' Life Brigade (Inc.), 10 Bedford Square, London, W.C.1.



We regret the death of Miss E. G. Warmesley (Lakeland Area General Branch) elected 1936, died September, 1944. Our sympathy goes to her relatives and friends.

American Troops and the British Community

SOME SUGGESTIONS FOR DISCUSSION.

FOR TWO YEARS the "Yanks" have been talked about or talked to by the British. Curiosity began with "How do Americans do things in America?"—and extended to "Why do they act the way they do?" Why not make the discussions you have been having at canteens and restaurants, in trams, or any place where people gather, a project for international understanding? The British can set an example in discovering a way to comprehend other national groups. Representatives of many countries have lived here through the war—they participate with you on the home front—fight side by side with British forces overseas. Now is the ideal time to interpret what has been observed. It may provide important answers to the future of international relations if we do.

Margaret Mead's work is well known in Britain and the United States. Thousands of people have heard her talk at meetings or on the B.B.C. This outline is based on her pamphlet "American Troops and the British Community." It is an excellent starting point, because Dr. Mead has worked hard to interpret the British to the Americans, and the Americans to the British.

We suggest as a beginning that you consider what Americans have learned. First and foremost, many have grown to realize that living amongst another people is a means of understanding themselves. For years they had taken their way of life for granted. They find it easy to answer questions which begin "how"—not so easy to handle the "whys." But in attempting to answer all the "why" questions which crop up, they have found that understanding themselves was their first key to understanding other people. They had no measuring rod otherwise by which to judge the habits of other countries. When they figure out the reasons which make them behave the way they do, they appreciate differences, rather than criticize apparent peculiarities. Has this been your experience? If so, it may be a guide in your consideration of the following questions:—

1. Can differences in history, geography, and national background account for the way Americans live and act? What was America like 150 years ago? What was Britain like?
2. How many of the people in your group have parents or grand-parents born in other countries? Would it make a difference to your way of life if the majority of your group had only recently become British?
3. Would there be a difference in the way you behaved if the great-grandfathers or the grandfathers of 10 or 11 of your discussion group had started your town when it was nothing but a wilderness and the intersection of two rivers? Would it affect your attitude toward your community?
4. Would your house be different if wood were no more plentiful than stone? If the climate was so hot in summer that it was almost 100 degrees in the shade—so cold in winter that it was 10 degrees below zero?
5. Would there be a difference in your relationships with other people if you felt that your parents had been building a new country, and every man had to work with every other or perish?
6. Would to-day's life in an industrial country which has grown in a short space of time be different from that in a country which changed slowly?
7. Would the political and economic organization be the same if 50% of your population lived in towns and villages of less than 2,500? Are there differences within countries to accord with where people live and the jobs they do? Are there differences in national customs, accent, etc., within countries, as well as between them?
8. Are the problems which two countries have to solve within their national boundaries the same for a commonwealth of nations as for a country which extends 3,000 miles across a continent 1,500 miles from north to south?
9. How many differences can you account for? Do they seem reasonable? How do American opinions on whether they are

reasonable or not compare with yours? Are the differences in fields where American democracy also has varying opinions? Do Americans consider them to be problems which they have not yet solved?

10. How many problems that you have raised are connected with the behaviour of men in uniform? Which of these are problems connected with armies? Which reflect national differences?

11. Do you think of your friends as typically British? Are there typical American or British people, homes, communities?

12. Would the differences you have discussed prevent people in another country from being

democratic in the solution of their own problems?

13. Can you apply these questions to other countries—allies who have been in Britain, or allies who have not? Can you consider the U.S.S.R. or China in the same way that you have considered the Americans?

14. Can Americans consider you in these categories? How would the discussion run if you were Americans, Russians, Chinese, Poles, Greeks, French, or any other nationality discussing the British?

*Prepared by the United States Office
of War Information.*

Views on Reviews

BOOK REVIEWS in THE LOG are a vexed and vexing question for it seems that when absent they are regretted and when present they are deplored, but in no state of being are they a matter of indifference. They figured by insistent request in the pages of the infant "16-pager," and fell temporarily from them because they were thought to be a waste of space.

If the Editor might voice her personal view, she would cheer their departure with the thought that serious readers know exactly where to go for professional advice on the books which interest them; and that other kinds of people, not greatly interested in reading, will be little concerned with THE LOG's suggestions. Moreover a lot of books can make a brief appearance and vanish from print in two months nowadays, so that the value of LOG reviews from this point of view also is open to question.

The following is an extract from a letter received after the Central Council Meeting, at which the opposite view had been expressed.

Quite apart from an individual taste which prompts me to turn at once to the Book Reviews on opening THE LOG, even though, these days, there may be only time to read about one in twenty, I am extremely sorry about this view-point for the following reasons:—

1. *Books, with their unifying effect, make their appeal to such a wide and varied public, and consequently are an excellent channel through which to make contact with life outside Toc H. It is, I feel, so very desirable for the Movement to "get out of itself" and into the world with what contribution it may have to make. These Book Reviews were so well-written, and interesting enough to show to anyone, with the possible result that other pages in THE LOG might subsequently be turned.*
2. *It was good to know that everyone had the opportunity of knowing of good books both for study and recreation—books moreover reviewed by minds steadied on the "Four Points." A thousand pities if this intellectual treat is to become extinct! . . .*

*JOYCE COLLINS,
West London General Members.*

The Editor would welcome further (brief!) expressions of opinion, if you would care to write to her at the address shown on the back page. A representative selection of any letters received will be printed in the next LOG.

The Family in the Community

3. THE MEANING OF "LIGHT"

IN OUR Toc H life "Light" plays a large part. We have at each meeting the "Ceremony of Light," and during that Ceremony we light our Lamp or Rushlight and keep it burning until the Ceremony is over. It is perhaps one of the first things that gives us an impression that there is something "different" about Toc H. This Ceremony of Light is an integral part of our Unit life and a meeting of Toc H of any description would be unthinkable without it.

THE SYMBOLISM OF LIGHT. It is not by accident that Toc H chose light as its main symbol, and we should try to see what is the real meaning behind it. In the first place it is necessary to turn to the Bible. There are a tremendous number of references to Light in the Bible, but for our purpose it is only necessary to take two or three appropriate ones and to seek to find their meaning.

The first comes from the very beginning of the Bible, in Genesis I, vv. 3-4—"And God said, Let there be Light: and there was Light. And God saw the Light, that it was good; and God divided the light from the darkness." So, in the very beginning, in the creation of the world, light came into it, and even if we think that Genesis is merely picture language, nevertheless those words are an attempt by a finite mind to interpret the infinite, and surely there is a good deal of teaching and meaning behind them, for it is not by accident that as soon as God creates the world Light appears.

We often think of God, or, if it is easier for our minds to grasp it in that way, of Jesus, as the Light of the World, and we all know and love Holman Hunt's famous picture. In the beautiful prologue of the Gospel according to St. John we have that which links up with these sentences from Genesis, in that lovely passage, where St. John in extreme old age is meditating on what he knows of God and of His Christ, and he says of Christ:—

"... In him was life: and the life was the light of men. . . . That was the true Light

which lighteth every man that cometh into the world. . . ."

All the way through we have this idea of God and Light, being, quite reverently, synonymous, for in these passages we are thinking of something which is abstract, which is, in the end, Truth.

We think of Christ as the supreme Light of the World, and then we think of the Saints, the "lesser lights" as we call them. We read that the lives of the Saints are as of a lamp shining in a dark place—the dark place of the world. In the Prayer for the Church in the 1928 Communion Service, we have those lovely words which express for us this thought of the Saints as those lesser lights:

"... And here we give Thee most high praise and hearty thanks for all Thy Saints, who have been the chosen vessels of thy grace and lights of the world in their several generations. . . ."

Then, further down the ladder, we come to ourselves, for we, too, have to act as reflectors of Christ's Light, to be ourselves small lights shining in the darkness of the world to-day.

There is a quotation from Proverbs, ch. XX, v. 27, "The Spirit of man is the candle of the Lord." We know that in Toc H we always think of whatever service we may give as the tangible expression of thankfulness for that which we receive through our membership, a membership which makes us want to give ourselves in the service of others. It is a flame which lights us and consumes us.

We can think of our membership of Toc H as the flame of the candle, and of ourselves as the wax. Wax can be moulded. It can also by flame be consumed. As the candle burns the wax gives itself to the flame; the flame eats it up, and eventually uses up the wax. This is a picture of our life in Toc H. Our Lord says to us, "Ye are the Light of the World." The candle exists to give light.

There are two important things about a candle which remind us of two corresponding truths about ourselves. First, a candle can-

not light itself. It merely maintains the light which has been given to it. It can burn steadily so long as its life lasts, but only after it has been ignited by another light. Grace, the power by which our souls live, is the gift of God and can be obtained nowhere but from Him. Whatever beauty and goodness there is in our lives is not of ourselves, but comes from Him who first enlightened us with His Holy Spirit.

Secondly, the candle spends itself in giving its light. It cannot save its life while fulfilling its function. That is the law of life, and our Lord reiterated it over and over again. "Except a corn of wheat fall to the ground and die, it abideth alone: but if it die it bringeth forth much fruit." Or, again, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."

Although the actions and words of Jesus Christ are contained in four short books, this latter saying, in varying forms, appears no less than six times. Our service of God involves the spending rather than the sparing of ourselves. While we may appear to the world to be wasting our life and letting go all sorts of opportunities for self-advancement, and for pleasure, just as the candle is seen to be wasting as it gives its light; yet, in reality, nothing is wasted which is done for love of God and with the desire of pleasing Him.

We need to learn this lesson of the candle. As the candle cannot light itself, but can only show forth the light which has been given to it, so we cannot create or manufacture goodness or holiness, but can only reflect and show forth to the world that which we derive from God. Then, there is one further condition upon which the candle maintains its light and that is that it spends itself all the time until the end: so in order to be "the light of the world" we, too, must be content to spend rather than to spare ourselves, to desire to give rather than to receive. Surely Toc H teaches us this very plainly and symbolises it for us in Light.

The Lamp of Toc H is known as the Lamp of Maintenance. We can say that Toc H is the Lamp, and we, the body of Toc H are to maintain it. In Toc H (Women's Section) when we are initiated we promise to help Toc H to keep burning the lamp of

sacrifice and service. We can only keep that Lamp burning if we ourselves are lit within by the Spirit of God, that we may do the things of God. The Lamp of Toc H (Women's Section) is called the Lamp of the Magnificat, and this, reminding us as it does of the words of Mary, the Mother of our Lord, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" serves to bring in the note of joy which should be at the heart of every act of service.

THE CEREMONY OF LIGHT. With these thoughts in mind we begin to appreciate more fully the "Ceremony of Light." First of all we light our Lamps and Rushlights, and the light thus kindled symbolises for us Christ, the Light of the World, in the same way as the lighted candles on the altar in church remind us of Him. Then we go on to say:—

With proud thanksgiving let us remember our Elder Brethren.

The keynote of the Ceremony is thanksgiving, and in that spirit we link time with eternity in the words of Laurence Binyon's poem "To the Fallen":—

They shall grow not old as we that are left grow old,

Age shall not weary them nor the years condemn

At the going down of the sun, and in the morning

We will remember them.

And in that remembrance we include not only those who have fallen in battle, whose lives have been cut short probably at the height of their flowering, but all Christian souls, our Elder Brethren, who in their day and generation have laboured here on this earth and have spent themselves in the service of Christ their Master and are now at rest in Him.

Then, we pause, in order to make this remembrance a reality in each individual heart and soul, and then come the words which Our Lord Himself used:

Let your Light so shine before men

That they may see your good works
and the response:

And glorify our Father which is in Heaven.

And in that final glorious phrase is contained the sum total of the reason why we are members of Toc H—to show forth God's glory.

THE WORLD CHAIN OF LIGHT. To commemorate

ate the birth of Toc H we have, starting on December 11th each year (the date on which the first Talbot House was opened in Poperinghe in 1915) the "World Chain of Light," when all Units of Toc H "stand to" their Lamps. This Chain of Light goes round the world from East to West, each Unit "standing to" its Lamp at 9 p.m., and as the time varies round the world the Chain of Light is forged in twenty-four hours. By this means members all over the world are reminded of their unity in fellowship and service by the holding of the Ceremony of Light at a given time. A path is lighted, so that we are indeed symbolically keeping burning the light of sacrifice and service.

There is more to it even than this, for as the light is passed from one Unit to another, it is surely symbolic too of the spreading of the good news of the Gospel of Christ, bringing light into all the corners of the earth.

As we take part in this World Chain of Light we link up through the remembrance of our Elder Brethren, all those who in times past have helped to keep the light of Chris-

tianity shining down the ages. Many names leap easily to our mind, whose thoughts and deeds and writings have illuminated and enriched our common life, until we have that circle or chain of light round the world linked with the chain coming down the ages, and all caught up in the true Light of all, Christ Himself, from whom all lesser lights have received their inspiration and their life.

THE CHALLENGE. A real appreciation of all that this means should leave each one of us faced with a challenge. A puff of wind will blow out a candle. A lamp run dry will not burn.

George Meredith says:

The Light of every soul burns upwards

But most of them are candles in the wind.

The question we ask ourselves is. Where do I stand in this? Am I a candle in the wind? Or, can I truly say that I know in my own life what Rita F. Snowden means when she says:

Life is not the wick, not the candle . . . it is the burning.

MARY RUSHWORTH.

Chile Writes Home

News of S. American members now serving in Europe, from letters in the Chilcan "Toc Emma Times."

FROM TULA BRUNTON, of Santiago Group (February, 1944).

. . . I know I have become an appalling correspondent but if one has to rise at 7.15 and rush to the office at 8.30, where one stays all day till 7 p.m., the rot sets in after that. I come back to my quarters very exhausted and have no other thought but to retire to a very hard bed and a still harder pillow, which might be made of feathers for all I care! If only you knew how interested we are in everything you do and how we long for news of you all individually. We keep in very close touch here and we only wish we could take some active part in Toc H. However, that is utterly impossible if one is in the Services. After office hours, there's fire-watching, lectures and so forth. There is also a big drive on as regards Adult Education, which involves attending all sorts of classes, quizzes,

discussions Groups and what have you. My own contribution is teaching Spanish, believe it or not! They were searching wildly for a Spanish teacher as so many of the Wrens were so keen on taking lessons and there was nothing for it but to offer my services. I started a night class on Tuesday evenings and, alas, they became much too popular, so have started another one on Wednesdays as well. My pupils are extremely bright and some of them have made very rapid progress so I feel it is really worth it. There is something happening every evening, the whole idea being to teach the rising generation a sane use of leisure. One night there is music, with a speaker to tell us something of the author and teach those who know little about music, how to enjoy and appreciate it. Then there are drama and play-reading nights, also painting and drawing lessons. Our own Petty Officer cook gives cooking lessons once a week, to which all

the newly-wedded and engaged flock in terrific numbers!

This education scheme is entirely voluntary and nobody is obliged to attend anything. These girls can never say that they have never been given the opportunity of learning, as the best lecturers, musicians, etc., are ready to serve them.

I am now President of our Mess which means that one must perforce become involved in social activities, which I had avoided with great skill until recently. Of course, it is a good thing to meet other people, and nobody enjoys it more than I do, but although the spirit is willing the flesh becomes weak, and *how* one longs for the seclusion of one's cabin at the end of a long day. However, it can't be done so there's nothing to do but look bright and chirpy although I am definitely starting to feel my ripe age!

I often wondered how I would settle down to Service life but, fortunately I took to it like a duck to water! It certainly teaches one tolerance, and listening to three or four radios and gramophones all playing different tunes, and women screaming up and down passages till all hours at night, is something one takes in one's stride!

Now that I am a First Officer, I have a very nice cabin to myself, complete with gas fire. We have a delightful Ante-room, with radio and piano, and a nice Wash-room. Through the Navy War Libraries, we get a splendid selection of books, which are withdrawn after a certain period and a new lot provided. Then we have lots of magazines and newspapers, so there's plenty to read. Everything is done to provide the maximum of comfort and certainly we have a very happy home atmosphere, to make up for the real home life we all miss so much. That is what hurts most in this war. It's so hard for families to keep together and several of the girls here have been married for a few days and have been separated from their husbands for years.

My brother was drafted down here and we were lucky enough to have three months together. It was the most ridiculous situation, as he was a rating and could not enter my Wardroom or Clubs and I couldn't go into his haunts! However, we had plenty of fun together, believe me. He is now a Sub-Lt.,

R.N.V.R., and looks positively glamorous in naval uniform.

It's been freezingly cold and I have yet to learn why this part of the world is called "Sunny Devon." No doubt somebody was trying to be *very* funny! It pours with rain incessantly and the sun never shines, not even by mistake. How I long for real sunshine and warmth. Going to bed at night is a major operation, as one has to get a hot-water bottle ready, dry sheets which are cold and damp with an iron, and then proceed to put every available garment on. The sight is horrible but eventually leads to warmth and comfort. What is absolutely maddening is that very often, having got all the above preparations well under control, the beastly siren goes and when it's all over one has to start again.

To all the girls, my best love, and tell them that I think of them very often.

Tula.

FROM NORAH CARLISLE

(February, 1944).

I have been moving about quite a lot since I last wrote to you. We landed in Italy the end of October last, having had a wonderful crossing with the sea so calm and such a heavenly blue, it somehow seemed difficult to realize that danger was always lurking near us. We spent several hours in Sicily Harbour but did not go ashore there. It was a heavenly morning and the mist rolled away from Etna just long enough for us to get a glimpse of it. We stayed in a place called Foggia for a little time and there had our first taste of cold weather. It seemed awful after the terrific heat we were used to and the icy winds cut through one instead of doing a detour and going round. Altogether our memories of that place are not at all pleasant and it gave us a very bad impression of Musso's country.

Since then we had an absolutely hectic time at a seaside place. The hospital was in a building which once upon a time was a school for priests and there were life-size statues of monks all over the place! They gave me the jitters when I first saw them!

Life was indeed busy in those days and it was nothing for us to have 4-500 patients

(Continued on p. 95).

The Church's Ministry of Healing

The second of two articles on Spiritual Healing, by the Rev. T. W. CRAFER, D.D., Subwarden of the Guild of St. Raphael.

IN MY FIRST article, in the previous issue of THE LOG, I tried to explain *why* it is that the Church in our generation is seeking to revive her ministry of healing. We now come to the question of *how* she is doing it. There must necessarily be some limit in dealing with this wide subject, and readers must make allowances if I only tell of what is being done by that Church of England society which offers itself as the handmaid of the Anglican Church.

There are many ways in which this form of spiritual ministry to the sick is being revived after long neglect. It was a layman, James Hickson, whose name is still remembered and honoured by many, who was a pioneer in the practice of the Laying-on-of-Hands for the healing of the sick, by virtue of a natural gift of healing hands which he dedicated wholly to the service of his Lord. His work became well known through most of the world, and many have followed his example. The movement is by no means confined to the Anglican Church, and there are other Guilds with a wider inter-denominational basis. There is no rivalry between us, but friendly co-operation, and I do not wish to ignore the others in confining myself to writing of the one which I represent.

Thirty years ago the Guild of St. Raphael was founded, and it now consists of some seventy Bishop Patrons, both at home and overseas, of whom the chief are the Archbishops of Canterbury, York and Wales and the Primus of Scotland; some 800 parish priests, all pledged to use the Ministry of Unction and the laying-on-of-hands for healing; and thousands of lay members, communicants of the Church, who have made the simple promise to pray daily for the sick in body and mind.

The chief stress is laid on the *sacramental* line of approach, and the influence of the Guild has helped much in the revival of the sacramental use of holy oil for healing, which is a return to the custom of the primitive church, as we see from St. James's bidding to sick Christians to send for the elders of

the Church, "who shall pray over him, anointing him with oil in the name of the Lord" (St. James, v. 13). This remained as the Sacrament of Holy Unction, which was used by God's ministers for about a thousand years as a sacrament of healing for body and soul. It was only then that its bodily effects were forgotten, and it came to be in the Western Church, as it has remained in the Church of Rome, a sacrament not of healing but of dying.

At the Reformation the first Book of Common Prayer restored it to its primitive use (which the Eastern Church has continued without a break) but it was unfortunately omitted in a subsequent revision. Ten years ago it was officially restored by the Convocations of Canterbury and York. Everyone ordained to the priesthood has a right (not to say a duty) to use it; and as the Divine Grace is not in the individual but in the Church, he needs no special or personal power for the use of the lesser rite of the Laying-on-of-Hands. This may be used with greater frequency than Unction, and the Prayer Book of 1928 has provided for it in the *Visitation of the Sick*, but even this lesser rite should be carefully prepared for in a spirit of repentance and faith, for we must never think of this spiritual ministry as a making use of God for the purpose of healing, or as an alternative to the use of material means of healing. The doctor does not ask "Why do you want to be cured?" But that question must certainly be asked of those who seek spiritual healing, and they must be led to want health in order that they may live henceforth to give God better service in wholeness of spirit as well as of mind and body.

The Guild regards as its charter an address given to it by Archbishop Lang (it can be obtained from our Secretary, at 28 Briar Avenue, Norbury, S.W.16, price 2d.); in it he said, "Everything depends upon the person concerned realising the inward spiritual significance of the act. Speaking generally, the Ministry of Unction and the Laying-on-

of-Hands must largely depend upon the degree of careful preparation by which it is preceded."

I wish there were space to tell you of the glorious results that, within my own experience, have come from the use of this ministry; but it is only when the Church as a whole has accepted it again that our Lord will use this ministry to the full as a channel of His own gracious healing. There is much prejudice still to be overcome and one cannot help recalling that once in our Lord's own earthly ministry "He could do there no mighty work, because of their unbelief." (St. Mark).

But, healing by spiritual means includes much more than this, and this is where the help of the laity comes in. Intercession for the sick has always been practised. But now

we are being called (and the call is insistent in *all* the Guilds for spiritual healing) to pray more expectantly and confidently, and to pray corporately as well as in isolation.

In many centres throughout the country and in some places overseas, branches of the Guild of St. Raphael have been established and, with smaller numbers, little groups for corporate prayer. They meet frequently to pray for those in need of healing, and soon find themselves adding thanksgivings for the blessed results that have come from their prayer. In the case of isolated members a list of sick folk can be sent monthly from headquarters, unless they prefer to concentrate on sick folk known to themselves.

There is much more to say, and I am always glad to answer those who address me at our Headquarters.

Our Real Task

The substance of a talk given by Shaun Herron at a Toc H Yorkshire Conference, reported in the "Yorkshire Toc H Forum."

THE THINGS I say now, are the things I have been saying to you since I came amongst you. I do not think our job now or in the future is a simple or a shallow one. I do not think we are called upon to provide a way of easy comradeship for those whom we attract and who may care to go with us on the way. What we believe goes right to the roots of the question of building an organic society that can maintain itself under any internal or external strain or pressure. That is why so much insistence is placed in the Family on our diversity of origin and outlook.

A society does not break down because there is at any point a lack of expression of the virtues of the natural, unregenerate man—human sympathy, friendliness towards others, hospitality towards those whom we know or come to know—of acts of service, or, say, the traditional fair-mindedness of the one-pint, dart playing, soccer loving Englishman. These things are never absent in any society, whether it be nominally and officially Christian England, nominally and officially pagan Germany, pantheistic or monotheistic India, capitalist America, communist Russia or allegedly "heathen" China. These things are never absent from the whole of the body

politic. Society breaks down in *their* presence, and they are present in the *midst* of the break-down. They were present in Spain in 1935, England in 1926, Russia in 1917, and Ireland in 1922.

No. Toc H places store on these things because they are good and give evidence of the spontaneous generosity of ordinary human nature—even where deeply felt and divisive issues separate men. Toc H is insistent on diversity of view and origin because it is in the presence of *intense* diversity that fundamental fellowship is attained; and this fundamental fellowship is something not merely different in degree from the ordinary gregarious expressions of human feeling—it is different. It is a fellowship which, having been attained, persists even when confronted by those things over which men quarrel long and bitterly—those things which destroy the human kindliness which men who differ quietly and indifferently (or who do not reveal their difference) show to one another.

In the presence of these things, human generosity ceases towards personal enemies. But fundamental fellowship persists. For when we have achieved it we can claim to have doggedly worked our way through all those things that divide our minds, and,

conscious of their reality and their importance, to have worked our way down into one another's hearts in a way that transforms our whole view of social life. Systems we may advocate—but man we love. The views of our friends we may attack—but our friends we love. The consciousness of our friends' errors of thought or action we may not conceal—but he can implore us successfully that by the bowels of Christ, we also may, perhaps, be mistaken. In brief, we have come to such an understanding of the common denominator for all men—their great need and their fallibility—that we recognise our rock-bottom kinship with them.

We will fight them on the issues that lie between our intellects—but as we fight we know more certainly what the issues are, and with what manner of men we join battle. Men like ourselves, sincere and earnest in difference; confident in their unity, too, because they have achieved in this amazing and paradoxical experiment (the Toc H Unit) the rock-bottom fellowship that makes an organic society possible.

Toc H Units, fulfilling this function (as they should do if they are good Units), are effecting a continuing social revolution, and they are building up a saving nucleus within the body politic; if you like, the cement of the society. It is always from the groups so bound together that creative energy

emerges—whether it be the Toc H Unit that experiments with summer camps and evolves that now well-established institution, the camp school; or the passionately united group of indulgents who, under Danton, led the French Revolution—and were led to the knife; or the Bolshevik group; or the first Toc H group in Palestine almost 2,000 years ago. It is in the group that this fellowship is achieved and it is from this group fellowship that the impulse to service, great or small, emerges.

These are our two contributions to the fabric of society. They are the two elements that make what we know as “social life” real and workable. They are inseparable. When we try to separate them we separate the blood and the body of society. Separated they make social life ultimately cheap, shallow and barren. And in the end it degenerates into a tin-pan-alley materialism that lives on “old boy, old boy” friendship and tinsel joviality (like that degenerate Toc H nickname habit) or the cheap superficiality of “first-name fellowship.” When, however, we keep them together, we keep a vision of the rich diversity of human life, and recognise that from this diversity we shall *grow* forward to something even richer.

This is your job. And it is all I have to say to you now.

New Zealand Finds us Narrow

We are happy to print below a letter sent us, for publication, by a Christchurch (New Zealand) member (the first we remember receiving from a Dominion Unit) in which she points out that THE LOG is not all that it might be. With it she enclosed an account of a Week-end Study Conference held at Governor's Bay, for which we hope to find room in the next issue.

Dear Editor,

In a long series of LOGs received in New Zealand, we note no news, or next to none, of Overseas Branches. We would be interested to know what happens to items of news and reports sent Home from time to time. Such brief reference as there was in the May LOG resumé of the Annual Report, to Australia and New Zealand, even confuses the two countries and puts Auckland in Australia (*vide* page 43). That town is still in New Zealand. Would not extracts from Reports from all Dominion Branches round

the Empire be of general interest to all members of our great family?

The LOG is a typically English paper, with an English outlook, written for English Branches, and far too narrow in vision. If THE LOG is meant to knit together all units in a world-wide harmonious, co-ordinated family, then it must become much more catholic. The *Toc H Journal* has a much wider field of news, and in our local Branch at least, is more sought after than THE LOG. If you had correspondents to your paper from the various Dominions (*c.f.* *The Inter-*

collegian), ties with Headquarters would be considerably strengthened, and the interest of Branches in one another would be very much stimulated.

We are certainly interested greatly in England's affairs, but we seek the wider interest.

A. F. IRONSIDE.

Pilot, Christchurch Branch, New Zealand.

OUR sincere apologies are due to New Zealand for our having inadvertently removed Auckland into Australia, and we will see that such a thing does not occur again.

We feel much sympathy with the universal desire for more news of the widely scattered Branches of the Family. Even within our compact home island, where we are separated by no more than twenty-four hours and a 2½d. stamp, we have the same craving and the same ineradicable conviction that THE LOG is the most obvious medium in the world through which to satisfy it.

Of course we don't (as a rule) go so far as to figure out just how much news of our 427 Units and General Branches with their 5,000 or so members could be contained in the sixteen pages we inherit from the Paper Control every two months; or how much of what they might contain could be given with the descriptive detail and local colour required to make it come alive to strangers; or whose news should survive the process of elimination.

The fact is that THE LOG does not pretend to carry out that particular function. Our Family Life in one Unit or District or Area is in most respects very much the same as it

is in another, allowing for differences in circumstance and situation. Everywhere we serve the same ideals, work with the same aim and base our studies broadly on the same principles. Our essential unity in this we take for granted. The local variations in our methods are undoubtedly a source of interest and inspiration; but they should, we think, properly form the material of local news-sheets, circulated as freely as possible through the Family.

It is precisely because TOC H is not an end in itself, and because we are concerned that our magazine should look beyond the confines of the Family, that we give to News the second place and try, however feebly, in the first place to offer food for thought on the community we serve, and on our Movement's place within it.

We do indeed most gladly welcome the idea of regular Dominion Correspondents who would write of the life of their community, and of their thoughts upon it, and we have always hoped that contributions of this kind might come to hand. Such articles, we suggest, are really of "wider" interest than is domestic news, dear to the Family though this latter is. We should appreciate greatly the co-operation of Overseas members who would care to get in touch with us over this.

Finally, regarding our English outlook, a backward glance at recent Contents Pages leaves us not very much impressed by the accusation; but we are, of course, an English magazine, and if, despite the purest motives, we bear about us the flavour of our origin, we can only trust the flaw may be forgiven—in all the circumstances! Editor.

CHILE WRITES HOME (contd. from p. 91).

admitted in one day. I had a major surgical ward with 30 beds and had as many as 70 patients in there at a time. Floor space was nil as it was all taken up by stretchers. One had to look before stepping, or you were quite likely to stand on somebody's toes or fingers. I got quite used to leaping stretchers there and am now an expert in the art!! You see, being what is known as a Casualty Clearing Station, we have to follow the people in action. There are only the Field Surgical Units between us and the front-line. We keep patients from 1-3 days and then if they are fit to travel again we send them to base hospitals. It's all very complicated,

but works well as a rule and I wouldn't be anywhere else for the world. Just now we are up in the mountains and have had nothing but snow all round us for weeks, also it's been dreadfully cold and being on night duty I seem to spend most of my days in bed with a hot-water bottle—that being one place in which it is possible to keep warm.

Well, space is getting limited so I won't ramble on any more. Do hope this doesn't bore you all to tears. My very sincere good wishes to all of you in L.W.H. and the best of luck in all your activities.

Norah Carlisle.

Vegetable Investment

I WONDER how many investments of 2/6 produce a return of £10 in the first year? (Arithmetic was never my strong point, but it looks as if this represented a dividend of 8,000%!). Such a fabulous return could not be offered by the richest gold-mine in the world, but in sober fact it is what the Luton Corporation has been able to provide to its citizens through its co-operative winter greens scheme, and represents not only a sound business proposition but something of incalculable value from the health point of view to the shareholders.

Put very briefly, this is the idea: there are many people nowadays too old, too infirm or too busy to think of taking on an individual allotment or garden, yet these are just the people to whom really fresh vegetables would be a great boon from a health point of view. The Luton Corporation owns and has reclaimed a fairly large area of land previously derelict. Last year two acres of this land were ploughed and planted with five kinds of vegetables, providing a succession of crops from September to March.

An advertisement in the local paper invited those without allotments or gardens to take a 2/6 share in a co-operative cultivation venture. Each share entitled the holder to one row 100 yards long, the row being divided into five sections—savoy, brussels sprouts, leeks, spring cabbage and spinach beet. (The choice of vegetables could be in accordance with the wishes of the majority of the shareholders.) The Corporation undertook the preliminary cultivation, manuring and planting; the shareholder was to be responsible for the light work of hoeing, weeding and cutting or lifting the crops. Each crop was to be cleared in turn, in order

to free one-fifth of the ground for re-ploughing and planting and so to provide for a succession of vegetables.

Fifty-five people responded to the advertisement, most of them women with large families, old age pensioners, cripples, war workers with very little spare time—in fact, just the very individuals that the advertisement was intended to reach. For their 2/6 shares and a small amount of light labour they have received the equivalent of £6-£10 worth of fresh vegetables—"manna from Heaven" as one woman describes it. Cropping has been continued with other vegetables during the summer, and the 2/6 share has covered the cost of ploughing, manuring, seeds and labour. The venture has been so successful that a second piece of land in another district of Luton is being prepared for a similar scheme.

Most of the credit for translating the original scheme into a practical demonstration goes to Mr. English, the Luton Director of Parks, and the experiment deserves to be copied all over the country. Members of Committees now planning reconstruction in our towns and cities might well consider the provision of land for similar schemes for those who cannot do all the work of an individual allotment. Such land, as at Luton, might form part of a public park, and when peace comes might be laid out attractively, with perhaps an adjacent canteen, a bandstand and children's playground, so that it would form a centre where whole families could spend their leisure together.

KATHLEEN TALBOT.

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